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A

VINDICATION

OF THE

SCHEME OF REDEMPTION

CONTAINED IN HIS

DISCOURSES ON PROPHECY.

BY

JOHN G. WILSON, 1810-1885.
MINISTER OF THE WORD OF GOD.

WHATSOEVER DOTH MAKE MANIFEST IS LIGHT.—Paul.

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ARTICLE FIRST.

THE SUBJECTION AND RECONCILIATION OF ALL INTELLIGENT BEINGS TO GOD; BEING A VINDICATION OF THE THEORY OF REDEMPTION ADVANCED IN THE DISCOURSES ON PROPHECY, IN REPLY TO SOME STRICTURES BY DAVID N. LORD, EDITOR OF THE "THEOLOGICAL AND LITERARY JOURNAL" OF NEW YORK.

It is not surprising that mankind, in their present condition of being, should differ in their apprehensions of what is revealed in the Scriptures of truth, and form divers systems of Theology from the same facts, and build up adverse theories professedly on the same foundation. Still I do not think that these differences are absolutely unavoidable; they do not necessarily result from the nature of the revelation, or from the constitutional powers of the human understanding. I have ever been disposed to look upon mind as in some sense a unit—the same in every intelligent being—and partaking of the nature of the Infinite Intelligence who is the Father of us all. No one, I presume, is knowingly in error, and obstinately persists in the wrong, unless for some seeming advantage or worldly interest, which for the time being has possession of the affections of his soul. As a general thing, the thoughts of men are honestly, however erroneously, formed; and the constitutional inclination to do right and to conform to the physical and moral fitness of things remains, to furnish ground of hope for the repentance and reformation of the most abandoned, when their errors shall be corrected, and their understandings con-

vinced of the truth. Children, by their inquisitiveness, manifest a desire to know the nature, properties, and uses of the objects which engage their attention. And we are all conscious of a sincerity in our inquiries, which can be satisfied with nothing short of what we believe to be the truth. Our natural impulse is to spurn indignantly the instruction that causeth to err. We are not willing to be imposed upon by falsehood or deceived by lies. And yet how many are the difficulties to be encountered in the quest after truth! What sacrifices are necessary to be made! What patience must be exercised! What childlike simplicity must be cultivated! What caution is requisite, lest we be led astray through the influence of natural temperament, undisciplined habits, established customs, false authority, indulged prejudices, unbridled passions, and sinister motives! What need of the anointing which teacheth us all things, that we may know the things that are freely given to us of God! How earnestly and sincerely we should ask wisdom of Him who giveth liberally to them that ask him, and upbraideth not! Ah! there is hope for man in God and his Word—the fountain and the stream of truth.

A number of years ago, while searching the Sacred Scriptures, as mentioned in my Introduction to the Discourses on Prophecy, I gave up my mind to the Spirit, and I was led into a new world—a world of Divine revealings—where I talked with God. The Theory of Redemption, as exhibited in my Discourses, was then made known to me. I saw, I felt, I realized that it was the truth. It differed widely from the views I had previously entertained. It differed widely from the creeds current in the churches. I saw that to embrace it involved the renunciation of long-cherished opinions, and, it might be, subjection to ecclesi-

astical censure, and the alienation of dearly loved friends. But it stood before my mind as a Bible system, invested with all the authority of the truth as it is in Jesus. It demanded my trust, my confidence, my acceptance, the sacrifice of my life. I could not hesitate. My choice was made. I conferred not with flesh and blood. I embraced it, and I welcomed pains and penalties, sacrifices and losses, and whatever else might follow for the truth's sake. I now felt that I could do nothing against the truth, but for the truth.

I thought of the various conflicting systems of religious belief among the sects. I had often before said that they could not all be true. Now the thought came forcibly to my mind, that it was very possible that all might be in error. That although there was much precious truth in them, and perhaps enough of saving truth in any of them to counteract the damnable influence of error, and prove a means of salvation, yet they were like the colors of light refracted by the prism, giving an unnatural hue to the objects seen and contemplated through it. And it was possible that God had been pleased to make the truth known to me, in answer to the earnest longings of my spirit—to me, less than the least of all his saints, and a mere babe in theological lore.

Years have passed away since then, and my mind finds increasing satisfaction and delight in contemplating this Bible system of Redemption; this glorious manifestation of the Divine purpose to reconcile all things unto himself by Jesus Christ; and I am now set for the defense of the Gospel.

In Mr. Lord's notice of my Discourses on Prophecy (see "Theological and Literary Journal," July, 1857, p. 165), the views to which he objects are too vaguely stated and the language, for want of due discrimination,

undesignedly calculated to convey an erroneous impression, and do injustice to the work. After the commendatory remarks, which may be found among the notices of the Discourses on Prophecy, he says:

"His views on subordinate points, from which we dissent, it is not necessary to indicate. With the great doctrine of Millenarianism, however, to our regret, he has associated the dogma of the final restoration of all fallen beings from sin, and deliverance from punishment, except a deprivation of the full dignity and blessedness that are to be conferred on those of our race who accept salvation in this life."

This statement does not convey an adequate idea of the doctrine to which he objects. It could not be gathered from his article what the exception really involves. On the contrary, it would most naturally be inferred that I held the notion commonly entertained by Restorationists, with this slight modification, that the unrighteous, on their subjection and reconciliation to God in a *future* life, will have simply a lesser degree of the dignity and blessedness to which those will attain who accept salvation in *this* life. The language implies that they will be made partakers to some extent of the dignity and blessedness of the saints in *kind*, though not in degree; that the only difference between the two classes will consist in the different degrees of dignity and blessedness conferred upon them. From his statement, it might also be inferred that I taught that an offer of salvation—of the very salvation now promised to them who believe the Gospel—will be made to the unrighteous in a future life, and to all falling beings; and that all, on their reconciliation to God, will attain to that salvation in a limited degree. I do not think that Mr. Lord designed to convey these impressions, unless he marvelously mistook my meaning; but such *is the inferential* import of his language. And yet

nothing could be more directly opposed to the doctrine advanced and maintained in my book, as the following extracts will show. Thus, after treating of the resurrection of the unjust, I add:

"It may be asked, Does not this view militate against the perpetuity of future rewards and punishments? I answer, No; for the glorified saints of God will, in their condition of glory and honor, as kings and priests, have a reward as perpetual as existence itself; and each of them, in an appropriate degree of glory, will have a reward according to his works. And the rest of mankind, in their condition of subjection and servitude, will have an endless punishment; and each one, in his appropriate degree of dishonor, will be everlastingly sensible that it is according to his desert. Their reconciliation to God does not imply that they are exempted from all punishment, though they will be free from torment and pain; but only that they will be reconciled to that state of subjection in which they will be placed, and which will be the penalty of their unbelief and rejection of Christ. Their punishment after subjection will consist chiefly in a loss of that glory and blessedness which is promised to believers in Christ, without the possibility of ever being able to recover it."—p. 314.

Here it is shown that there will be an everlasting distinction between the condition of the saints of God, and the condition of the wicked, in the future, in kind. Nor will it be a slight difference. The condition of the saints will be one of honor and glory; of regal dominion and sacerdotal dignity. The condition of the wicked will be one of dishonor and shame; of subjection and servitude. Among the saints there will be degrees of glory and blessedness in their condition, and among the subjects of their government there will be degrees of dishonor and shame in their condition; but the latter shall not attain to the smallest degree of the former. And after their reconciliation to God in their

condition of subjection, it is shown that they still suffer the loss of that glory and blessedness promised to believers in Christ, without the possibility of ever being able to recover it. Again, after distinguishing between the salvation of believers in Christ as a special salvation, and the salvation of others as of an inferior character, I add:

"I do not hold to an indiscriminate salvation, such as is taught by Universalists and Restorationists, who maintain that all mankind are to be exalted to like glory and blessedness, though perhaps differing in degree. I hold to such a salvation as, in the reconciliation of all to God, metes out to every man a reward according to his works. Honor, glory, and everlasting dominion to the saints. Dishonor, shame, and subjection to all who are, during their present probation, unbelieving and disobedient."—p. 321.

Again:

"By being reconciled to God, I do not understand that all are to be raised to the same glory and blessedness. I have already remarked that, in the future adjudication of all things, there will be a meting out to each one according to his deeds. Hence, reconciliation must mean a peaceful submission and acquiescence in whatever position or condition an infinitely wise, good, and just Being shall assign to each. And all will be at last convinced that their subjection to Christ and his saints is the very best thing that God could do for them; and hence they shall willingly submit to their rule and government."—p. 322.

And speaking of the principle of judgment which obtains in all future rewards and punishments, I say:

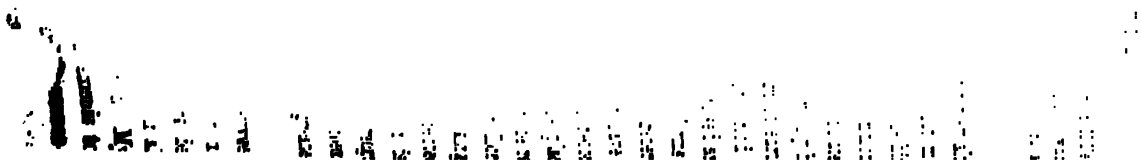
"All the saints are to be partakers of the first resurrection—all are to be made kings and priests unto God —all are to inherit glory; but there will be different degrees of glory and honor in the kingdom of Christ, and these degrees will be distributed among the saints *according to* their works: it will be so also in regard

to the subordinate rank conferred on the faithful Millenarians. And in relation to those who shall come forth in the resurrection of condemnation, all will be vessels unto dishonor; but there will be different degrees of shame and contempt meted out to them according to their works. God will make a righteous and wise discrimination between the different degrees of crime and shades of character in the day of retribution. It will be impossible for any man to escape from the consequences of his conduct in this life. In one way or other, they will be as perpetual as his existence. For the faithful will, in their different degrees of rewards, have an eternal memento and consequence of their works; and the wicked will have the same in their different degrees of punishment and state of subjection."—p. 307.

From these quotations, and more might be added of the same purport, it is clearly seen that, on my theory, those of mankind who die in sin, can never, in a future state, by any possibility, recover what has been lost by their disobedience during their probation here; but that they will be forever excluded from any participation whatever in the condition of dignity and blessedness conferred on the saints of God; that their condition will be essentially different from that of the saints, in kind, and unalterably so. How then could Mr. Lord have so egregiously mistaken my view, as to make the statement he has made? How could he represent me as teaching the restoration of all fallen beings to a condition like the saints, "except a deprivation of the full dignity and blessedness" to be conferred on them, when my language so unequivocally shows that they will be excluded forever from any participation in that glory and blessedness?

Again, Mr. Lord says that this is

"A notion that has no natural connection with the doctrine of *Christ's personal reign*, and the redemption of future generations



As Mr. Lord has not given us any argument to sustain his judgment in pronouncing it "wholly groundless;" as he has not pointed out a single passage of the divine Word with which he thinks it is at war; and as he has not attempted to show wherein it is of very injurious tendency, I am spared the necessity of making any defense on these points, and merely observe, that I shall be glad to have its foundations tested. If I mistake not, the texts of Scripture on which it is founded will stand the trial, and be found sufficiently permanent to sustain the superstructure against all attacks which may be made upon it. And I think it will be difficult, if not impossible, to show that it is hostile to the divine Word, or that it is of injurious tendency. If it is the truth, as I verily believe it to be, it will stand the firmer, if possible, and shine the brighter for the trial. And if it be not the truth, its fallacy ought to be exposed; and none will rejoice more in its overthrow than I, for I have no interest separate from the truth.

Mr. Lord further says:

"We are surprised that one who so clearly and earnestly holds the great doctrines of redemption by the expiation and righteousness of Christ, should entertain so contradictory a theory. How, without an atonement, are Satan and his fellow fallen angels to be forgiven, or released from punishment? How, without the Holy Spirit, are the impenitent of mankind to be recalled to obedience? Mere punishment has no adaptation to change the incorrigible heart. Mere happiness or enjoyment is not the proper measure of the best moral system. The best system, other things being equal, is that in which God is most fully revealed and exhibited in all his perfections; in which his holy subjects are raised to the highest knowledge and love of him, and the most fervent and steadfast allegiance to him; and in which it is shown most demonstratively, that no attempt to overturn his government can be successful, but that he is able to reign justly, benevolently, and wisely over fallen and rebellious creatures, as well as over those that are obedient, and make the rebellion and ruin of enemies the means of subserving the *display of his glory*, and the well-being of the Universe."

Here, Mr. Lord, conceding that I hold clearly and earnestly the great doctrines of redemption by the expiation and righteousness of Christ, charges me with holding also a contradictory theory; but it must be recollected that it is only his misconception of my theory, and not my theory itself, that is contradictory to those doctrines. His questions show that he has entirely overlooked some important bearings of the doctrines alluded to, as well as one of the most common principles of justice in the punishment of the guilty. In regard to the human race, I hold that Christ sustains the relation of the second representative man; and that, as the disobedience of the first representative man, Adam, was imputed to all the race, so the obedience of the second representative man, Christ, was imputed to all the race. That all are made sinners by the one, and condemned to death; and all are made righteous by the other, and ordained to life. That death has passed upon all men as the penalty of the one, and life shall come to all men as the award of the other. That "as in Adam all die, even so in Christ shall all be made alive." But every man is to be raised in his own order. And the distinction of order is founded on this: that Christ having by his death made an expiation for the sins of the world, every one who believes in him, according to the promise of the Gospel, receives the remission of sins, is justified, sanctified, and adopted into the family of God: becomes a saint, an heir of God, and a joint-heir with Christ to an inheritance incorruptible, undefiled, and that fadeth not away; and shall be made partaker of the first resurrection, the order of the saints of God, and shall be constituted a king and priest unto God and shall reign with Christ on the earth. And though the atonement and expiation by Christ's death be unlimited in its nature and

of infinite efficacy, yet none will receive the atonement or the forgiveness of sins—none will be made partakers of the first resurrection and the dignity and blessedness of the heirs of God, but those who believe the Gospel. This is the special salvation which comes only upon them that believe. But the salvation of believers by the atonement of Christ, and their exaltation to glory and honor in the kingdom of God, does not militate against the salvation of all the rest of mankind from death in consequence of the obedience of Christ as the second representative man. On the contrary, the latter is as certain as the former; and the Scriptures abundantly show that the unjust shall be raised from the dead as well as the just. Of this Paul says: "We have hope toward God." Only, they will not be raised at the same time, nor in the same condition that the just will be. The just will be raised before the Millennium; the unjust after the Millennium. The bodies of the just will be changed that they may be fashioned like unto Christ's glorious body; the bodies of the unjust will have the characteristics of the body of the first Adam when he was created. The just shall be kings and priests of the Kingdom; the unjust shall be subjected to their righteous administration. The just, being forgiven, will not be hurt of the second death—the punishment of personal sins; the unjust, not being forgiven, shall be hurt of the second death, *i. e.*, shall be punished on account of their personal sins. Sins not forgiven must receive due punishment; and therefore those who die in sin will, after their resurrection from the dead, receive in the body the punishment of the sins committed in this life. This punishment will be inflicted upon them by the saints with Christ, in their administration of his righteous government; and will be *designed and adapted* to subdue them to his authority and

dominion, as well as to reccompense or requite their former disobedience. I have no such thought as that their condition will be one of "mere punishment;" or that, if it should be, mere punishment will have the effect of subduing and reconciling them to the government of God as it will then be administered. But I hold that their condition will be such, the circumstances surrounding them will be such, the influences brought to bear upon their minds will be such, that altogether combined they will be adapted to ensure their subjection and reconciliation to God. I do not in this view discard the influences of the Holy Spirit. I believe that the means employed to effect this end will be accompanied by the divine energy, and thus made effectual. God never has instituted, and never will institute any means for human redemption independent of his Spirit. Divine power attends divine ordinances as far as is consistent with the free agency of his creatures. And without doubt, God can institute means of sufficient efficacy to subdue and reconcile all to his government without infringing upon their free agency. In like manner, I believe that Satan and his fellow fallen angels will be subjected and reconciled to the dominion of Christ.

As to their being released from punishment without forgiveness, that is a common principle of law and equity. If forgiven, they would not be punished. And when the term of punishment expires, they are released without being forgiven. If a man be convicted of a crime for which he is sentenced to the penitentiary for ten years; and the governor, on the intercession of some friend, should pardon him, he escapes the punishment; but if not pardoned, he must suffer the punishment, until the expiration of the term, when he is released *without* pardon. Because he is not pardoned he is *punished; but* the punishment is not therefore neces-

sarily unending. My theory is, that so far as the punishment of sinners in a future life relates to torment and pain, it will have an end on their reconciliation to God's government; but so far as it relates to their condition of subjection and dishonor, it will be unending. They will never be raised above the condition of subjects. They never will attain to a particle of the dignity and blessedness of the saints of God.

I am far from supposing that "mere happiness or enjoyment is the proper measure of the best moral system." I have made no such representation. I have furnished no premises for such an inference. But I think that, "other things being equal," God is more highly honored in the happiness or enjoyment of his creatures than in their unhappiness and misery. And his nature is more clearly revealed and his perfections more fully exhibited in a system whose provisions shall be found adequate to the entire removal of moral evil and physical suffering than in one in which they will have continual scope. And such I believe to be the system revealed in the Scriptures of truth: one in which his saints "will be raised to the highest knowledge and love of him, and the most fervent and steadfast allegiance to him," and will be pre-eminently qualified for the high and holy commitment of the government of the world to their hands,—one in which it will be fully demonstated "that no attempt to overturn his government can be successful," and in which he will "reign justly, benevolently and wisely over his fallen and rebellious creatures," and subdue them to his will, and reconcile them to his government, making the wrath of man to praise him, restraining the excess of wrath, and glorifying his wisdom, power, and goodness in the subjection and reconciliation of all to himself. Such I think is the scriptural view of the best moral system, *and one in which* the nature and perfections of Jehovah

will be fully displayed in a complete and everlasting triumph over all evil.

Mr. Lord continues :—

"That Satan and his party are to be so baffled in all their impious schemes, and so thoroughly made subservient to Christ's glory, as to be forced to feel that they are conquered, to see that all God's ways are right, and to confess that Christ is Jehovah, to the honor of the Father, does not imply that they are to lay aside their hostility and become adorers."

But if they should "lay aside their hostility and become adorers," would not that be a consummation devoutly to be wished? Will it not add more to the glory of the Divine triumph over them; if, instead of being merely forced to acknowledge Christ's supremacy they should be reconciled to his authority? If instead of continuing in unsubdued rebellion and hostility, they should be made his willing and loving servants? Would such a result as this dishonor God? or tarnish the escutcheon of Emanuel's glory? Would it dim his perfections to proceed so far in redeeming his creatures, as to extirpate sin from the universe, and remove all suffering and torment? If they shall "feel that they are conquered," may they not submit themselves to the conqueror? If they shall "see that all God's ways are right," may they not become reconciled to them? may they not "lay aside their hostility"? May they not adore him whom they shall confess to be Lord to the glory of God the Father? Does not reconciliation impart as much as this?

But Mr. Lord says :—

"Among the truths which they will be brought to see and feel with a devouring poignancy, one of the most piercing doubtless will be, that God is justified, and required by his wisdom and benevolence, to exclude them forever from his favor, and leave them to exist without *any of those* provisions for their holiness and happiness which *they have rejected* and forfeited by rebellion."

If by favor Mr. Lord means practical benefit; and if by excluding them from his favor is meant their exclusion from the practical good conferred upon the obedient, then I agree with him that it is a truth which the fallen angels "will be brought to see and feel with devouring poignancy," that on principles of eternal rectitude, they must be forever excluded from that condition of favor which they have forfeited by rebellion: for it would manifestly be a weakening of the principles of righteous government, to bestow upon those who have sinned, even on their repentance and submission, the special favor which was promised to the obedient. The conditions of a past probation cannot be recalled. The disobedient cannot be replaced in a state of primitive innocence again; and hence it is impossible for them ever to have either means, or opportunity of obtaining the favor or rewards which by transgression they have lost. Once lost, they are forever lost. But if by this form of speech Mr. Lord means, as I suppose he does, to affirm as a truth, that the fallen angels will be excluded from all manner of favor whatever, and irrevocably doomed by the Almighty to unmitigated misery and torment, and that God is required by his wisdom and benevolence to consign them to such a fate; then I must differ from him. All that has been revealed to us of God's nature, character and government, is adverse to such a doctrine. His wisdom and benevolence make no such requirement of him. God is not bound to be vindictive. He is under no obligation to be unmerciful. On the contrary it is written: "He will not always chide, neither will he keep his anger forever."

Finally, Mr. Lord says:

> When, in the light of the future world, all the grounds of Satan's rebellion shall be unvailed to us, we not improbably shall see that one of the false and impious assumptions on which he proceeded,

was that God is bound to secure the holiness and happiness of all his moral creatures; and if they revolt, to restore them to obedience and blessedness: which is to deny his right to punish for any other end than the good of the individual punished; and that is, in effect, to deny that he himself has interests and rights which he can vindicate and maintain by punishment. His own truth and glory doubtless require that he should refute all such assumptions, and show by his everlasting administration, that he has all those rights which he assumes and asserts in the institution of his law, and enforcement of it by penalties."

But since the light of the future world has not yet dawned on Mr. Lord's vision, and all the grounds of Satan's rebellion have not been revealed to him in that light, it is not impossible but that he may be mistaken in his conjecture respecting the false and impious assumptions on which Satan proceeded. The one he has adduced I think is very improbable. The word of God attributes to him no such assumption. It presents entirely different grounds; for pride is mentioned as being at the bottom of his rebellion. Besides, it is absurd to suppose that an intelligent being would proceed in rebellion on such an assumption. It is to suppose that he proceeded to sin because God was bound to make him holy, and continues to rebel because God is bound to subdue him; and courts misery and pain, because God is bound to make him happy and blessed. A child must be very fond of the rod, or rather of the smarting it occasions, who disobeys his parents because they are bound to flog him into obedience.

God has a right, an inextinguishable right, to the love and obedience of all his intelligent creatures; and, if they rebel against him he will vindicate that right by punishing them for their sins; and that too with a design to rebuke their iniquity and turn them from the evil of their way, and subdue them to his rightful authority; and any punishment purely vindictive would fail to vindicate his

rights and interests as the moral governor of the universe. And this accords with the teachings of his Word, which asserts that he afflicteth not willingly, nor grieveth the children of men; that it is not for his pleasure that he punishes us, but for our own profit, that we may be partakers of his holiness. I rejoice to know that God will not only refute all false and impious assumptions, of whatever sort, on which fallen angels have proceeded, or still continue to rebel against him; but also that he will so clearly and fully vindicate his rights to the love and obedience of all intelligences, that in the end all will be subdued and reconciled to him; and that every knee shall bow to him, and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

TO THE READER.

Mr. Lord's notice of my book I have given entire, and so arranged that any one can read it consecutively by first reading the following commendatory notice from the "Theological and Literary Journal," and then the rest as quoted in the First Article.

"Mr. Wilson treats, in this series of discourses, of the work of Redemption, from its institution in Paradise, on the fall of our first parents, through all its steps, till Christ's triumph shall be completed over his foes. He holds to the restoration of the Israelites; the resurrection of the holy dead at the commencement of the Millennium; Christ's personal reign here; and the perpetuity of the earth, as the abode of the redeemed and the seat of his kingdom; and most of the numerous themes which he discusses are treated in a satisfactory manner. He is familiar with the sacred word; he presents his thoughts clearly, and urges them with earnestness and force."

In like manner the letter in reply to my first article is given in whole. First read the following introductory remarks, and then the rest will be found quoted in the reply. The only difference (but one not affecting the sense) is, that in Mr. Lord's letter both reasons for not inserting the article in the Journal are first given, and the rest follow in order.

New York, 5th January, 1858.

J. G. WILSON:

DEAR SIR—Your letter reached me a week or two since, but I have been so occupied printing the Journal, and other cases, that I could not earlier reply to it. I cannot properly comply with your wish that it should be inserted in the Journal—both . . . . . .

ARTICLE SECOND.

A LETTER TO D. N. LORD ESQ., REVIEWING HIS REASONS FOR DECLINING TO PUBLISH THE FOREGOING ARTICLE, IN WHICH THE SUBJECT IS FURTHER EXPLAINED AND ILLUSTRATED, AND HIS MISCONCEPTIONS RECTIFIED

Kensington, Philadelphia, February 14, 1858.

D. N. LORD, ESQ.:—I embrace the earliest opportunity afforded me to reply to your favor of the 5th ult., accompanying the return of my article on the subjection and reconciliation of all intelligent beings to God. I did not expect its insertion in the Journal, so I am not disappointed. I have had some experience in these matters, and have always found that those who conduct such periodicals are generally too conservative of editorial dignity to admit their infallibility to be questioned in their own columns. And Mr. Knight had already informed me, before the article was written, that it could not be admitted. Still I thought I would test the fairness of the Journal by actual experiment, as nothing worse than a refusal could be the result. But since you have assigned reasons for not admitting it, I propose to examine them and test their strength and validity, especially as they involve the points in dispute.

The first reason you assign for not inserting it in the Journal is thus stated:

"Because I regard you as having no such ground, as you suppose, for dissatisfaction with the statement I gave of your views of the restoration of fallen beings."

And in justification of this you further say:

"I really do not think that the statement I made, to which you mainly object, is chargeable with unfairness and inaccuracy. It is, in my judgment, as true a presentation of your doctrine as could well be expressed in a few words. There is nothing false in it. There is no essential defect in it, as far as I can see."

Well, let us examine the statement made in the Journal, in juxtaposition with that made in my book, on the point in question.

Discourses on Prophecy.	*Journal.*
"Their punishment after subjection will consist chiefly in a loss of that glory and blessedness which is promised to believers in Christ, without the possibility of their ever being able to recover it."—p. 314.	——"except *a deprivation of the full dignity and blessedness that are to be conferred on those of our race who accept salvation in this life.*"—Vol. x. p. 165.

Now, there is an essential difference between this and that—a difference consisting in the mighty import, in this connection, of the word "*full*"—a difference as vast as that between *an utter and everlasting exclusion from the dignity and glory of the saints of God*, and *a participation therein almost to fullness or completion*—a difference so great that he must be blind indeed who cannot see it. Your statement in the Journal is, therefore, chargeable, not only with "unfairness and inaccuracy," but also with *untruthfulness*. Instead of there being "nothing false in it," the word "*full*" has *filled it with falsehood*. It not only contains a perversion of my views, but represents me as teaching doctrines which I have distinctly and emphatically repudiated. My doctrine could have been truthfully presented in fewer words. You might have said, Except an irrecoverable loss of the glory and blessedness which is promised to believers in Christ. But you proceed to say:

"*Your doctrine*, as restated by yourself, is, that there is to be a

final restoration of all fallen beings from sin, and deliverance from punishment, except a deprivation of the dignity and blessedness that are to be conferred on those of our race who accept salvation in this life. And that is certainly the doctrine of your volume. I am not aware of any expression I could have used that would have been more absolutely exact, and contained every thing essential to a clear expression of your views."

Here again you are at fault. I have not so restated my doctrine. If you wished to give my doctrine as restated by myself, why did you not quote my words? Why do you make your own restatement of it, in language to which I have expressly objected, and then call it mine? Surely I have been concise and explicit enough in my statements. What advantage, then, do you expect to gain by such misstatements of my views? My restatement of the point in question is the very same in substance as formerly made in my book, and is not that which you have given in your letter; as will clearly appear when placed in juxtaposition; thus:

In your Letter.	*In my Article.*
——"except a deprivation of the dignity and blessedness that are to be conferred on those of our race who accept salvation in this life."	"They will be forever excluded from any participation whatever in the condition of dignity and blessedness conferred on the saints of God."

You may perhaps say, that though you have not used the same words, you have given the exact sense. But while the phrase "*those of our race who accept salvation in this life*" may be deemed equivalent to the term "*saints of God*," yet, in the connection in which it is used in the Journal, and which you attempt to justify, it implies that the salvation spoken of may be offered to others in a future life. I cannot suppose that you simply meant by such phraseology to designate the saints of God, independent of any such implication. You would scarcely, in that case, have resorted

to such circumlocution. Besides, your subsequent remarks in the Journal show that you used it to designate them in contrast with such as would, according to your misconception of my views, embrace salvation in a future life, and thus become partakers of it, though not to the *full extent* in which it would be conferred on those who accepted it in this life. And this is not the doctrine of my volume. If you can adduce an expression from my book of such import, I will thank you for doing so, and will most certainly expunge it, and publicly renounce it as erroneous. Your statement, therefore, even after you have dropped the word "*full*," instead of being "absolutely exact," is equivocally dissimilar, and contains a gross misrepresentation of my views. If you had observed my language, and weighed well its import, you might have been aware of expressions which would have been more exact. Again you say:

"The only word from which you dissent seems to be 'full.' Had that been omitted, you would have had no objection, I take it, to the statement."

But how you could say so, after reading my article, is a mystery to me. Certainly, no one else would think so. It was not the *only* word in that one sentence to which I objected. I dissented as positively and unequivocally from the phraseology of the last member of the sentence, as I did from the word "*full*," its import being objectionable on the same grounds. Again you proceed to say:

"But that word is, in my judgment, essential to a truthful exhibition of your ideas and representations of the state to which the once lost are to be restored. For the glory and dignity of the risen saints is not to be merely a splendor of external form and a dignity of office. A far more essential glory will consist in their likeness to God in knowledge and righteousness. 'Those whom God foreknew,

he predestinated to be conformed to the image of his Son, that he might be the first born among many brethren.' This image is the moral, not the corporeal image of Christ: and it is an image of glory. 'For we all with open face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord.' But to this glory you hold the once lost are to be raised; for you maintain that they are to be renewed by the Spirit of God, and raised to perfect holiness."

Here you boldly assert what I most positively deny, and now challenge you to prove, or else retract. I deny that I hold that the lost are to be raised to the intellectual and moral image of God, in which the saints will be renewed. I deny that I have maintained that they are to be thus renewed by the Spirit of God, and raised to perfect holiness. The statements you here make are mere fabrications of your imagination; they have no foundation in any thing which I have written. I think I understand, from the teaching of the Scriptures, in what the glory and dignity, and, I may add, blessedness of the saints will consist, and which will be their future and everlasting reward. And I have expressly declared that the wicked, or those who die in unbelief and sin, will be forever excluded from any participation whatever in that condition of dignity, glory, and blessedness. Their glory, indeed, will not altogether consist in external splendor and official dignity; nor have I intimated that it will; on the contrary, I have fully shown that their moral and intellectual qualifications must be adapted to that condition. They must be made meet, by a moral regeneration and intellectual endowment, for that glorious exaltation and ineffable blessedness. In this life they must "give all diligence to add to faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity;"

that "so an entrance may be ministered to them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." The King's daughter must be all glorious within. The holiness of the saints is their meetness for the inheritance promised to them; and of that holiness no unbeliever can ever be a partaker. It is a holiness which can only be produced by the Spirit of God, through his Word, in this state of trial or probation. The forgiveness of sins, through faith in the atonement of Christ, is preached to men in this state of trial only, and believers obtain forgiveness. And this faith, working by the love springing from a sense of pardon on such grounds, purifies the heart; so that they are said to wash their robes and make them white in the blood of the Lamb. The trial and discipline of this life, also, has a corresponding effect in this connection; for the trial of their faith worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in their hearts by the Holy Spirit which is given to them. Hence, Peter says: "Think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy." And he shows, moreover, that the object of these manifold temptations is, "That the trial of their faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Now, as the Gospel of Christ, containing the proclamation of the forgiveness of sins through the atonement of Christ, forms no part of the moral means em*ployed in a* future life for the reconciliation of the lost

—and no promise will be made to them of glory and honor, to succeed the discipline by which they will be subjected to the government of Christ and his saints; and as they cannot possibly be placed in circumstances and relations such as in this state of probation are designed for the trial of faith and development of Christian character, it is manifest that they never can believe in the atonement of Christ so as to obtain the remission of sins; they never can possess or exercise a love springing from a sense of pardon through Christ; they never can, therefore, attain to any degree whatever of the faith of God's elect, or the love by which that faith works, or of the holiness which is the result of that operation. I do not, therefore, hold that the lost are to be raised to the image of moral glory in which the saints will be renewed.

Moreover, I hold that the intellect of believers in Christ will be improved by their growth in knowledge here—a knowledge of divine things, which the natural man receiveth not and understandeth not. But, after all, their knowledge here will be very imperfect, and they will need the enlargement and perfection of their intellectual faculties by the renewing and change of the physical man, at the first resurrection and translation, to qualify them to comprehend and understand the whole economy of God in relation to the kingdom to be entrusted to their administration. And I hold that they will, during a sojourn with Christ in the air for perhaps forty years, between the first and second stages of his Advent, be fully instructed in that economy, and marshaled in their respective degrees of glory.

Now, as unbelievers are not aided by the Spirit to understand the spiritual things of God in this life, and will not be partakers of the first resurrection or translation of the saints, and will neither have the ability

nor the opportunity of acquiring the knowledge to be attained by the saints, it is manifest that they can never be renewed in that intellectual image of God in which the glorified saints will be renewed. Your premises and conclusions, therefore, are wholly invalid. They have no foundation in my theory, but are altogether the offspring of your singular misconception of it.

Your exegesis, also, is extremely faulty. After quoting Rom. viii. 29, you say: "This image is the moral, not the corporeal image of Christ; and it is an image of glory." Whereas, if you will read the chapter, you will find that the image spoken of, while it undoubtedly includes moral regeneration, or implies it, as a qualification for the glory to be revealed, more particularly refers to the physical and political condition. It is the "*being glorified together with Christ*," of v. 17, "*the glory which shall be revealed in us*," v. 18, at "*the manifestation of the sons of God*," v. 19, "*the being delivered from the bondage of corruption, into the glorious liberty of the children of God*," v. 21, "*the adoption*, to wit, *the redemption of the body*," v. 23, "*the hope*," which we do "*with patience wait for*," v. 25. And that it refers especially to the physical and political condition of believers in Christ in a future life, is evident from the phrase, "*that he might be the first born among many brethren*," which cannot refer to a moral regeneration, for Christ was never the subject of a spiritual birth; but refers to his resurrection from the dead, whereby he was declared to be the Son of God with power, and his heirship of all things, according to the decree, "Thou art my Son, this day have I begotten thee," Psalm ii. 7, and relates to the time when, obtaining the dominion, he shall be the first born among the many raised and glorified sons of God; of whom Christ says, "*they shall be the children of God*,

being the children of the resurrection." Paul's declaration in 2 Cor. iii. 18, shows that we are to be changed into that same image from glory to glory; from one stage of renewing to another, until we bear the perfect image of the Lord as revealed to us in the mirror of his Word. Hence, believers are to be confirmed in holiness before God, even the Father, at the coming of our Lord Jesus Christ; and then they will be made perfect in all that shall be essential to their condition of exaltation and power. Then shall they know even as they are known; "for now we see through a glass darkly, but then face to face." Then the purpose of God to take out of the Gentiles a people for his name will be consummated, and the instrumentalities now being employed for that end will be laid aside; and the church of the redeemed saints will be glorified with their exalted Head. Consequently, these instrumentalities being then laid aside, no one who dies in unbelief and sin can, in a future life, be made a partaker of the image of the Lord to which the saints will have been conformed, in any of its glorious features. Again you say:

"Their condition, too, according to your view, instead of being one of degradation, disgrace, and unhappiness, is to be one of great dignity and felicity. For if they become perfectly holy, they will be objects of God's complacency. They are also, you represent, to become perfectly reconciled to him, and acquiesce with full submission in his dealings with them. They must necessarily, therefore, be eminently happy. Their love of God, their sense of his perfect wisdom and righteousness, their gratitude for his grace, must rise to a rapturous height; and their knowledge of God's just kingdom, and the grandeur of his sway over it, must prove a source of perpetual and lofty enjoyment. In like manner, their relation to the risen saints is, as you represent it, to be one of great benefits and blessedness. They are, you hold, to be under the government of those glorious beings. Of course, then, they are to enjoy their society, be the objects of their love and care, and derive from them

all the aids of knowledge, culture, and example which their eminent wisdom and perfect beneficence can impart to them; and be led on by them from one stage of advancement in all that can adorn and bless, to another, through eternal years. It is quite a mistake to conceive of such a relation and condition as dishonorable and penal, and speak of them as deprivations. They would immeasurably transcend in bliss and dignity any state of which we have any experience in this life. I used the word 'full,' therefore, in stating your doctrine, with entire propriety, and it was essential in order to indicate the peculiarity of your views; for, whether you make the specific statement or not, your doctrine does exhibit those who are to be restored from the second death, as to be raised to a high degree of glory, dignity, and blessedness; though inferior to that with which the saints of the first resurrection are to be distinguished."

What you have said in this paragraph respecting the after condition of those of our race who, being raised from the dead in the last order, shall be subjected and reconciled to God, through instrumentalities and means adapted to that purpose, is mostly without any foundation in any thing that I have written. Indeed, in some particulars it is in direct opposition to my statements. And your assertions that it is "according to my views," and "as I represent it," need proof. I have nowhere stated that their condition will be "one of *great dignity and felicity.*" I have repeatedly and explicitly stated that theirs will be a condition of subjection and servitude, or, as the Scriptures represent it, of dishonor and shame. For it will be one to which they will be condemned as a penalty for their continued unbelief and disobedience during their state of trial under some previous dispensation of grace. Hence, although they will be at last convinced that their subjection to Christ and his saints is the very best that God could do for them, and become reconciled to his government over them, and yield a cheerful and willing obedience to the laws of the kingdom, still their *condition of* subjection and servitude will remain an

everlasting memento of their condemnation. For I hold that they never will be raised above the condition of subjection to which they will be condemned, and to which their resurrection in unglorified bodies, similar to that of the created Adam, will adapt them. I hold, indeed, that the second death, or punishment for their personal transgressions, which they will suffer after their resurrection from the dead, will not be purely vindictive, but will be designed to subdue them to His will. And such will be the accompanying influences attending the administration, by Christ and his saints, of God's righteous laws over them; that it will result in their convincement of their own wickedness and his justice, and lead to a submission to his authority and reconciliation to his government, when they will be freed from further torment or corporeal suffering, and thenceforth live in peaceful obedience to the laws of the kingdom, in that condition of subjection to which they will be everlastingly condemned. Holiness is a relative term, and, in its application to them, can signify no more than that they will, under the restraining and constraining influences brought to bear upon them, become obedient subjects of the kingdom. This holiness will be vastly different in its origin, characteristics, and relations from that wrought in the saints through their belief in the Gospel of Christ in their probation here; and hence, they will not be regarded with that complacency with which God regards his saints, for they will not have washed their robes and made them white in the blood of the Lamb; nor will they have that love to God which springs from a sense of forgiveness, nor will they bear in any sense the image of the Lord as the saints will bear that image. They will, without doubt, be objects of the Divine benevolence as obedient subjects of his government, and will be made

as happy as their condition will admit. Their love of God, their sense of God's natural and moral perfections, their gratitude for his benefits toward them, their knowledge of his kingdom and the grandeur of his government, may rise to as great a height as they will have capacity to attain, and prove to them a source of enjoyment as lofty as they will be capable of, and no more. Their capacity will be adapted to their condition, and not to a higher or nobler condition; and their happiness will be no greater in kind or degree than they will have a capacity for. But they will not be born of God by faith in Christ, as the saints are born of God. They will not sustain the same relation to God that the saints will sustain; they will not possess the same sources of enjoyment that the saints will possess: in short, their condition and relations will be so entirely dissimilar from those of the saints, that their happiness will be altogether of a different kind, as well as an inferior one.

Their relation to the risen and glorified saints, as being subjects of their government, will indeed be one of great benefits and blessedness; but it will not raise them to an equality with the saints, nor secure to them any participation in the peculiar glory and blessedness of the saints. They may, to some extent, have intercourse with the saints, and be the objects of their benevolence and care, and derive from them the aids supposed; but the idea of their being "*led on by them from one stage of advancement in all that can adorn and bless, to another, through eternal years,*" is a gratuitous assumption on your part, without any warrant in nature or revelation, and most certainly unauthorized by my theory, which expressly denies to them any participation whatever in the glory and *blessedness* of the saints, and limits all their benefits

and enjoyments to their condition of subjection and the nature and capacity of their physical and mental powers as adapted to that condition. Their relation to the saints and their intercourse with them will, on the other hand, serve to remind them that in this life, they had the same privileges and means, and might, by faith and love, have attained the same glorified and exalted condition which they shall see them possess and enjoy; will serve to remind them that they had in this life given a preference to earthly and sensual things, and had despised and persecuted the saints on account of their faith, humility and self-denial, and will fill them with shame and loathing of themselves on account of their former impiety.

It is not, therefore, a mistake to conceive of such a condition as dishonorable and penal; for it will be one of condemnation—one to which they will be condemned on account of their unbelief and disobedience—one which will forever perpetuate the knowledge and sense of their folly and shame—one from which they can never rise to a higher state. I do not speak of the benefits and blessings of their condition as deprivations; but I speak of the loss, the irrecoverable loss, by their own fault, of the glory and blessedness to which the saints of God will attain, and which will ever be before their eyes as a deprivation of the most momentous character; enough to fill them with shame and everlasting contempt. Their condition will not be one of dignity, though their happiness may compare favorably with any thing of which we have experience in this life, except it be the joy unspeakable and full of glory which saints experience: but it will not compare with the future condition of glory and blessedness of the saints; being entirely dissimilar in kind and immeasurably inferior.

Thus have I shown that not only had you entirely

mistaken my views at the first; but that you have, to justify yourself in that mistake, resorted to the most unwarranted assumptions respecting the condition of the subdued and reconciled subjects of the Kingdom of Christ. There was no propriety, therefore, in your use of the word "full." It altogether perverts my views; it distorts and disfigures my theory; which is so far from exhibiting those who are subdued by the second death as raised to a high degree of glory, dignity, and blessedness, as you assert, that it presents their condition as one of subjection, in which they are denied any participation in the glory and blessedness of the saints of God—and attain to such happiness only as reconciliation and obedience may qualify them to enjoy in that condition.

But you say:

"I might reply with equal effect to your other objections; but I have not time nor inclination to go into a discussion of the topics to which you refer."

But unless you could reply with more discrimination and less misconception than has characterized your present effort, it would be of little consequence, except so far as it might afford me an occasion of removing the vail of sophistry from the subject, and exhibiting the truth in still greater beauty and strength.

The second reason you assign for not inserting my article in the Journal is thus stated by you.

"And next, because it would put me under the necessity of pointing out errors into which you have fallen. It would be wholly unbecoming to print such misconceptions as occupy your last pages, for example, and then fill as many more in showing their error."

Then, in justification of this reason, you say, on 4th page of your letter:—

"I will only point out the extraordinary misconception into which you have fallen in your last remarks on the assumption on which I

say Satan may perhaps have proceeded in his first rebellion. The supposition I make is, that Satan may have been betrayed into sin by assuming that he was in no danger of sinning—on the false ground that the perfections of God require that he should infallibly maintain all his creatures in holiness. You say, that the supposition I make implies that Satan proceeded, that is, deliberately and specifically, to sin because God was bound to make him holy (again), and continues to rebel, because God is bound to subdue him (after rebellion), and courts misery and pain, because God is bound to make him happy and blessed. The total error of this statement is apparent. You could not have fallen into a grosser misconception. The assumption that God is bound to prevent his moral creatures from sinning, and maintain them in holiness and happiness is very different from the assumption that *if they sin*, he is bound to *restore them to obedience and blessedness*. To be betrayed into sin by an assumption or imagination that God will prevent from sin—that is, by a presumptuous idea of safety, is a wholly different affair from deliberately sinning under a persuasion that God is bound to *deliver* from the sin and forgive it. There is ample room also for pride in such an assumption—as that I suppose; as it implies that God is responsible for the maintenance of his creatures in holiness; and thence, that the creature has a claim on him for such a preservation from evil. A creature who adopts such notions of his relations to God, surely quits his proper state or sphere, and arrogates one that involves an invasion of God's right."

This portion of your letter astonishes me more than the other, if possible. How you could charge me with gross misconception while your own language stares you in the face, saying the same things in almost the identical words I have employed, is marvelous. See, I will put your statement in juxtaposition with my remarks.

Your Statement.	*My Remarks.*
"When, in the light of the future world, all the grounds of Satan's rebellion shall be unvailed to us, we not improbably shall see that one of the false and impious assumptions on which he proceeded was, that God is bound to secure the holiness and happiness of his creatures, and if they revolt, to restore them to obedience and blessedness."	"Besides, it is absurd to suppose that an intelligent being would proceed in rebellion on such an assumption. It is to suppose that he proceeded to sin because God was bound to make him holy, and continues to rebel because God is bound to subdue him, and courts misery and pain because God is bound to make him happy and blessed."

I think it would puzzle any one besides yourself to find any misconception here, unless we are to understand your meaning in some other way than by the ordinary signification of language. You speak of the grounds of Satan's rebellion, and then make a supposition of "*one of the false and impious assumptions on which he proceeded*"—proceeded in what? Why, in his rebellion; nothing else can be intended. And wherein does this differ from the phrases "proceeded to sin" and "continues to rebel"? Surely to *proceed in rebellion* implies not only a commencement but also a continuance in sin; and, as sin or rebellion brings misery and pain, to sin or rebel is to court misery and pain. So far, then, my language has exactly the same meaning as yours. Well, and what was the assumption? Why, it "was that God is bound to secure the holiness and happiness of his creatures, and if they revolt, to restore them to obedience and blessedness." And wherein does this differ from the phrases "because God was bound to make him happy," "because God is bound to subdue him," "because God is bound to make him happy and blessed"? To *make holy* is either to preserve in obedience, or, after transgression, to restore to obedience again; *to subdue* is to overcome rebellion and compel obedience; and to make happy and blessed is either to secure the holiness and happiness of his creatures by preservation from sin, or "*to restore them to obedience and blessedness*" after they have revolted. There is, then, no difference between my remarks and your statement. They both amount to the same thing. Your supposition is that Satan "*proceeded*" in his rebellion "*on the assumption that God is bound to secure the holiness and happiness of his creatures, and if they revolt to restore them to obedience and blessedness.*" My conception of it is that Satan proceeded to sin and

continues to rebel, *i. e.*, proceeds in rebellion, thus courting misery and pain, because God is bound to make him holy, *i. e.*, secure his holiness and consequent happiness, or, after transgression or revolt, to subdue and make him happy and blessed, *i. e.* "*to restore him to obedience and blessedness.*"

Now you say: "The supposition *I make* is, that Satan may have been betrayed into sin by assuming that he was in no danger of sinning, on the false ground that the perfections of God require that he should infallibly maintain all his creatures in holiness." Yes, that is the supposition you now "*make*," but not the supposition you made in the Journal. But my language applies to the latter and not to the former. You did not say any thing in the Journal about Satan's being *betrayed into sin* by assuming that he was in no danger of sinning. You used the very word "*proceeded*," which I also used in what you call my "*extraordinary misconception*" of your meaning. So, by using your own language, my "total error" is apparent; and is further proved to a demonstration by your having shifted your ground, and now finding fault with the very language you formerly employed! See; you now say, "The assumption that God is bound to prevent his moral creatures from sinning, and maintain them in holiness and happiness, is very different from the assumption that *if they sin*, he is bound *to restore them to obedience and blessedness.*" Well, but how much does this last assumption differ from the one you supposed in the Journal, "*that God is bound, if they revolt, to restore them to obedience and blessedness*"? Did you really mistake your own supposition, and imagine it to be a "*gross misconception*" of mine? I can scarcely believe it, and yet I know not what other conclusion I can arrive at from your language. Again

you say: "To be betrayed into sin by an assumption or imagination that God will prevent from sin, *i. e.* by a presumptuous idea of safety, is a wholly different affair from deliberately sinning under a persuasion that God is bound to *deliver* from sin, and forgive it." Surely it is; but in what does this last affair differ from "*proceeding*, that is, deliberately and specifically, to sin, under the persuasion that God is bound, if they revolt, to restore them to obedience and blessedness"? Surely it differs nothing at all. And yet this is your own supposition, which it seems you must have mistaken for an "*extraordinary misconception*" of your meaning on my part. That I have not fallen into a misconception of your meaning is thus proved by your own reasoning; for so identically exact has been my representation of it, that, in your attempt to contrast what you call my "*extraordinary misconception*" with your present version of your supposition, you have actually mistaken your own language, as used in the Journal in stating your supposition, for mine. This presents an "*extraordinary misconception*" indeed, but it is your misconception of your own language, in thus arguing against your own terms and phrases, as if you had not employed them.

But it makes very little difference whether Satan was "betrayed into sin," or "proceeded in rebellion" on the false and impious assumption you have conjectured or not. God will, I doubt not, as you have said, "confute all such assumptions," if they exist, and completely disabuse the minds of his intelligent creatures of their errors in relation to his nature, character, and government; and, further, will convince them of the justice and equity of his laws, and the righteousness of his administration, so that they will feel their own wickedness, become subdued to his government,

and reconciled to his will in the disposition he will make of them. Again you say:

"But I cannot pursue this further. My reason for dwelling at some length, in the notice, on that doctrine of your volume, was to guard Millenarianism against the false accusation, to which it might perhaps be exposed, of leading to or favoring the dogma of a universal restoration."

And so I thought; and it was this betrayed you into a misconception of my views. The theory of the Restorationists loomed up before your mind; and, without having sufficiently examined my theory to understand the difference between it and the dogma you wished to guard against, you opened your battery and fired a broadside, which has simply rebounded from the impregnable fortress of truth I occupy to your own confusion.

"My dispositions toward you personally were and are entirely friendly. I return with this, as you desire, your letter, and am

Truly yours, D. N. Lord.

I heartily reciprocate your professions of personal friendship, and remain, as ever,

Yours in Christ,

John G. Wilson.

ARTICLE THIRD.

THIS THEORY OF THE SUBJECTION AND RECONCILIATION OF ALL INTELLIGENT BEINGS TO GOD HAS NO AFFINITY WITH UNIVERSALISM.

NOTICE OF MY DISCOURSES ON PROPHECY FROM THE PRESBYTERIAN QUARTERLY REVIEW.

"The views of the Author are Millenarian, mingled with a peculiar form of Universalism. He believes in the personal reign of the Redeemer; and that after the wicked are severely punished, they will become 'reconciled,' and, though never raised so high as the righteous, will be obedient subjects of the universal Kingdom.

"Of course we dissent from these views in both parts. The Author has studied carefully, but has adopted fanciful interpretations of Scripture."—March number, 1858.

LETTER TO DR. R. J. WALLACE, EDITOR.

Kensington, Philadelphia, March 24th, 1858.

DEAR SIR:—I thank you for the number of the "Presbyterian Quarterly Review" containing your notice of my book, which, I confess, has disappointed and grieved me; not, however, on account of its brevity, for I had no right to expect more, but because of its unfairness and inadequate statement of my doctrines, which are calculated to do injustice to the work, and place me before the community in a false light. I do not think that this was designed; but,

while I acquit you of intentional wrong, the injustice is none the less severely felt as the mischief is none the less potent. Respect for myself as a man—for my office as a minister of the Word of God—for the truth as it is in Jesus, and my duty to God, require that, in love to you, and in justice to myself and your readers, I should seek to relieve your mind of the misconception of my theory which is manifest in your notice, and to obtain, if possible, a revision of the same, which shall present my theory fairly and justly, no matter how briefly, before your readers.

And first, it was unfair to represent my book as containing a "*peculiar form of Universalism,*" when I have therein distinctly and emphatically repudiated that doctrine, and teach that the saints of God shall have an everlasting reward, and that the wicked shall have an everlasting punishment. Universalism, as a system, ignores all distinction whatever between the final condition of the righteous and the final condition of the wicked. It either denies altogether the doctrine of the future punishment of the wicked, or makes it of temporary duration; and holds that, in the consummation of the Divine purposes, all mankind will be made *alike*, holy, and raised to the *same* condition of glory and blessedness. But my book, on the contrary, teaches the perpetuity of future rewards and punishments; and shows that the saints of God will have a condition of ineffable glory and blessedness; and the wicked will have a condition of dishonor and shame, in which they will be forever excluded from any participation in the glory and blessedness of the saints, and in which they will be fully conscious that their condemnation to such a state or condition is the just penalty of their unbelief and rejection of Christ. My *theory, therefore,* has no affinity whatever with Univer-

salism. Indeed, I am confident that it furnishes the most cogent arguments that can be found against that system.

Second. Your statement that I believe, "that after the wicked are severely punished they will become 'reconciled,' and, though never raised so high as the righteous, will be obedient subjects of the universal Kingdom," is not a fair representation of my doctrine, and is calculated to make a wrong impression concerning the character of my book. Those who read your notice will naturally suppose that you have given a fair, though brief summary of the points in question; and the inference deduced from what you say will be, that I teach something similar to the doctrine of the Restorationists, with the slight modification that the wicked, on being reconciled, will not be raised so high as the righteous, but will, along with them, become obedient subjects of the Kingdom of Christ. There is no intimation in your notice that I teach that the righteous will be glorified with Christ, and, being made priests and kings, will be associated with him in the government of the world; while the wicked will be condemned, on account of their unbelief and rejection of Christ, to everlasting exclusion from any participation in the glory and blessedness of the saints, and will be reduced to a state of subjection in unglorified bodies. It is not even hinted in your notice that I teach that the conditions of the two classes will be essentially, immeasurably, and eternally distinct and separate; and that the wicked will never be raised above the condition of subjection and dishonor to which they will be condemned. My theory is, that the saints will not be subjects of the Kingdom, but rulers—kings and priests—unto whom will be committed the administration *of the government*; and that all the rest of mankind

will be subjected to their sway. Your statement, on the contrary, conveys the impression that, according to my views, all will be subjects, only the wicked will be a grade lower than the righteous. If such were the doctrine of my book, it would indeed be "a peculiar form of Universalism," and I should have no cause to complain; but you have unfortunately fallen into an entire misconception of my theory. Believing that it is only necessary to point out this misconception in order to secure correction, I remain, dear sir,

Yours in Christ,

JOHN G. WILSON.

Dr. Wallace, with becoming magnanimity and Christian courtesy, inserted this letter in the July number of the Quarterly, which was unavoidably retarded beyond the proper time for publication, accompanied by the following notice appended:

"Mr. Wilson thinks that our notice of his work, in our last number, does him injustice. We do not recognize the right of authors or publishers to reply in the Review to our strictures. Such is not the custom. Their books are sent to us for criticism, and we give our honest opinion, by which our friends must abide. Besides, Mr. Wilson's letter does not alter our opinion. We still think we have given a fair, condensed view of his theology. But, for special reasons of our own, we make an exception of this case, and insert Mr. Wilson's letter. It is not, however, to be drawn into precedent."

I am not disposed to contend with so generous a Reviewer about the meaning of terms and phrases. The difference between us is, perhaps, after all, one of construction only. In a late personal interview, he said that *he regarded* the notice as presenting substan-

tially the same view of my theology as that contended for in my letter. And if he really meant in his notice to convey no other meaning than that which is maintained in my letter to be the theology of my book, and this I cannot doubt, I have only to say that it appeared to me, in the absence of such an explanation, more likely to convey the ideas I have repudiated. In publishing my letter, however, he has done me ample justice. I did not expect the publication of my letter in the Review; I hoped simply for a correction of the error, or an explanation of the terms which would more clearly define his meaning, if he had not misapprehended my views. He has my sincere thanks and best wishes. May heavenly light always shine on his pathway, and his shadow continually diminish.

UNIVERSALISM AND RESTORATIONISM.

Dr. Wallace, in his notice of my book, no doubt used the term Universalism in a wider sense than its strictly theological use warrants. And as my complaint in relation to his article was based upon the supposed theological use of that term, I deem this a suitable place to append some observations thereon, that my views may not be confounded with a system which differs as widely from them on the one hand as the so-called Orthodoxy does on the other.

Universalism is generally distinguished by the following dogmas: First, "The limitation of punishment to the duration of man's earthly life." Second, "The universal justification of all by faith." Third, "That all are to be new creatures." Fourth, "The subjection of *all alike* unto Jesus." Fifth, "The resurrection of all men to immortality." Universalists very generally have come to entertain what are commonly called "*Unitarian* views of God, of Christ, of the Holy

Spirit, and of Atonement." They hold, also, with English Unitarians "on the nature and duration of punishment, on the subject of the devil and demoniacal agency, and on the final salvation of all moral beings." "All or nearly all Universalists agree in the termination of sin and suffering at the resurrection," which is held to be but one and the same for the whole human race. Whatever diversity of sentiment there may be on other points, they all agree in this, "that there is to be but one final destiny for all the human family." They believe that man "will *certainly* be punished for *every* crime he commits, and rewarded for *every* virtuous act he performs," and thus really exclude from their theory the doctrine of forgiveness. They hold that "immortal, incorruptible, or endless life of holiness and enjoyment, as the free and unpurchased gift of God, will be conferred on all mankind in the resurrection."—*See article Universalism, in "The History of all the Religious Denominations in the United States."*

Latterly, Universalists teach that there will be no resurrection of the body; but that the spirit of man, escaping at death from the body as out of a prison, will rise into a new life, and necessarily a life of holiness and happiness, irrespective of any character they may have formed in this life. The Restorationists differ from the Universalists in maintaining that all persons who die in impenitence will be punished in a future life until they shall be subdued and reconciled to God; but they agree with Universalists in holding that, when these are so reconciled, they will be raised to the same condition of glory and blessedness which will be conferred on those who now repent and believe the Gospel, and that ultimately all will be made *alike*, and sustain the same relation to God.

From these avowed dogmas of Universalism and Restorationism, the doctrines of my book are entirely dissimilar; nor can they agree with any scheme which ultimately ignores all distinction between the condition of the saints of God and the rest of mankind, or which make that distinction to consist in degree and not in kind. The difference between my book and Universalism, in any of its phases, is then radical and thorough. To render this the more apparent, I here present

A SYNOPSIS OF MY VIEWS.

I hold that Adam sustained, by Divine appointment, a representative relation to the whole human race; that his acts in that relation are their acts, and his sin, being imputed to them, made them all sinners, and brought them under the penalty of death. I hold that Jesus Christ sustained, by Divine appointment, the same representative relation to all the race; and his acts in that relation are their acts, and his obedience, being imputed to them, makes them all righteous, and entitles them to life again. Rom. v. 12, 18, 19. Hence, "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. The imputation of Christ's obedience, as the second representative man, is just as absolute, unconditional, and universal as is the imputation of Adam's disobedience, and ensures to all men a restoration to the forfeited life; so that we have death in Adam and life in Christ. Therefore "we have hope toward God that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 15.

I hold that all men are free agents, and accountable for their conduct, and each shall give account of himself to God. And while the imputations of Adam's sin and of Christ's righteousness affect them federally

and conditionally, they do not make them personally guilty on the one hand nor personally holy on the other. All men are therefore necessarily placed in a state of trial, with a view to the formation of moral character. If Adam had not sinned, life would have been secured to all men by his obedience; but each must have had a fair trial, under suitable circumstances, for the development of individual character, and each would have been rewarded or punished according to his conduct—the obedient would have been exalted in the government with Adam, but the disobedient would have been punished and subjected to their dominion. This covenant was abrogated on account of Adam's sin.

The New Covenant formed with Christ is, however, its exact counterpart. Christ's obedience ensures life to all men; but each will have a trial, under suitable circumstances, and each will receive an appropriate reward. The believing will be made kings and priests in Christ's Kingdom. The death of Christ laid the foundation for the forgiveness of their sins, and their reconciliation to God. And their faith in him being imputed to them for righteousness, they are justified by his grace, and entitled to the dignity of being kings and priests unto God and reigning with Christ. But the unbelieving, not being forgiven nor justified, will be condemned, on account of their unbelief, to suffer the punishment of their sins, and will be subjected to the government of the saints.

I hold that there will be a first resurrection of the just, and a subsequent resurrection of the unjust; and that every man will be raised in his own order—the order appropriate to him, or to which he is entitled. The saints will be raised before the Millennium, the wicked not till after the Millennium. The bodies of

the saints will be spiritual and incorruptible and glorious, like the body of Christ; the bodies of the wicked will be natural, like the body of Adam.

I hold that the condition of glory and dignity and blessedness to which the saints will attain will be everlasting, and will constitute their reward for believing on Christ; and that the condition of dishonor and subjection to which the wicked will be condemned will be everlasting, and will constitute their punishment for rejecting Christ.

It follows, then, that in contradistinction from Universalism, I hold—First, The endless duration of the punishment of the wicked in their exclusion from any participation in the rewards of the saints, and in their respective degrees of dishonor in a state of subjection to the government of Christ and his saints. Second, That none are justified by faith but those who believe the Gospel during this life. Third, That none are made new creatures, *i. e.*, spiritual, but those who are now regenerated by the Spirit of God. Fourth, That the saints only will be made kings and priests with Christ in his kingdom, and the wicked will be brought into subjection to their government. Fifth, That the bodies of the saints only will be raised immortal and incorruptible and spiritual; and that the wicked will have natural bodies, liable to be hurt of the second death, *i. e.*, to suffer for their sins.

And I differ with Restorationists in regard to the extent of restoration; for while I believe that all the wicked will be raised from the dead, and all will be subjected to God, and reconciled to him in that state of subjection, and will eventually be freed from all torment and pain, I maintain that they will never be raised above that condition of subjection and dishonor to which they shall be condemned for their unbelief and

rejection of Christ. So that, in relation to the main point of this and all other schemes of Universalism, "that there is to be but one final destiny for all the human family," my views are in direct opposition. It would require a volume rather than a few paragraphs adequately to present and explain the various points of difference; but the above will, I trust, suffice to vindicate my theory from the charge of Universalism, which I deem to be an erroneous system of theology, as far removed from the truth on the one hand, as the dogma of the never-ending torment of the wicked is on the other. And I would affectionately invite all of both classes to a candid consideration of the views presented in my Discourses on Prophecy, as furnishing the Scriptural theory—the ground on which they all may meet in truth and love.

ARTICLE FOURTH.

LETTERS AND NOTES.

LETTER TO MR. SAMUEL S. WHITE, PHILADELPHIA.

Kensington, Philadelphia, June 3d, 1858.

MR. S. S. WHITE:

DEAR SIR:—At your request I have examined in the Hebrew Bible the word rendered *hell* in Psalm ix. 17, and find it to be LISH-O-LAH. It comes from the root SHA-AL, with the prefix LA-MED, which serves as a preposition, meaning *to* or *into*. The insertion of VAU and the addition of HE do not alter the sense or meaning, nor make it a different word from SHA-AL, but simply determine its grammatical construction and affect its pronunciation. The word occurs in the same form, without the prefix LA-MED, in Gen. xlii. 38, and in our authorized version is rendered the grave, but, as I think, improperly. SHA-AL means *to ask, inquire, demand*, &c., and, used in relation to the state of departed persons, *i. e.*, the state of the dead, it means a place about which we inquire or ask, and receive no answer; hence, a covered or hidden state. The Septuagint renders it by Ἅδης, HADES, from α negative and δειν to see, meaning *not to see*, or *unseen*. It is the unseen state—the state of the dead. Our English word HELL, Adam Clarke says, "comes from the Saxon HELAN, *to cover* or *conceal*," and means only the covered place. He says that "in some parts of England the word *helling* is used for the *covers* of a book, the *slating* of a house, &c." If, then, the word hell be

understood in its original sense, it would be the most suitable in the language to express the meaning of SHA-AL and Ἅδης. The truth is that this word always, in such connections, relates to the state of the dead, and is used to express that state, whether the subject of it be good or bad, righteous or wicked. Thus, in Gen. xxxvii. 35, Jacob's language imports that he thought that his beloved and pious son Joseph had gone to SHA-AL, or HELL, and that he expected to go there too. In Gen. xlii. 38, he speaks of going to the same place. In Psalm xvi. 10, David, speaking prophetically for Christ, uses language which imports that he went to hell. See Acts ii. 25–32

This word is never used to indicate the state of the righteous or the wicked after their resurrection. On the contrary, when all shall have been raised from the dead, then hell shall be destroyed, *i. e.*, there will thenceforth be no unseen or covered state. The word HELL, then, does not import in itself either happiness or misery, but simply the relation of the dead to the living, as being in a place or state unseen by them. And from this hidden or unseen state they will all be brought; for "we have hope toward God that there will be a resurrection of the dead, both of the just and unjust." Acts xxiv. 15.

From this hidden or unseen state the just, or those who sleep in Jesus, shall be raised *first*, and shall be immortalized and glorified—shall be constituted kings and priests unto God, and shall reign on the earth. But the rest of the dead will not be raised until after the Millennium, and then not in immortalized and glorified bodies, but in bodies like that of Adam when he was created; and they will be subjected to the government of the saints of God, and finally reconciled *to God under that* government.

Now, in the ninth Psalm, the prophet is speaking of the judgments of God upon the wicked and rebellious at the time of Christ's personal manifestation with his saints to take the government of the world, and when the wicked shall be cut off from the earth and turned into hell, *i. e.*, into the unseen or hidden state. The phrase "all the nations" refers to those nations who at that time will be gathered against Jerusalem to battle, as you will find in Zech. xiv. 1–5, and who will be destroyed—turned into hell, into the unseen state, excepting a sixth part of them, as we find from Ezek. xxxix. 12. See also Ezek. xxxviii. and xxxix. throughout.

But these wicked nations and people, who shall be turned into hell, as well as all other wicked people, shall be brought out of hell after the Millennium, *i. e.*, they will be raised from the dead, and be judged according to their works, and subdued to God's righteous government as it will be administered by the saints.

Let us, my dear friend, believe in Christ as our only Mediator and Saviour; let us obey him and keep his commandments, and we shall share in the first resurrection, and be invested with all the glory, dignity, and blessedness of the saints of God in his everlasting kingdom.

Very respectfully, yours in Christ,

JOHN G. WILSON.

THE DRAGON OF THE APOCALYPSE.

EXTRACT OF A LETTER FROM J. W. RUTLEDGE.

"There is one difficulty that meets me—perhaps you can help me out of it, or over it. It is not the spiritual notion of the Millennium; but it is the opinion of Lightfoot, Witsius, Usher, and others, that the Devil bound in Rev. xx. is the Pagan Roman power, and hence the binding long since past. I believe there is a literal (real) Devil. But commentators, generally, so far as I know, allow that "the Dragon, that old serpent, called the Devil and Satan, with seven heads," in Rev. xii., is the Pagan Roman government. But, if so, how do we make it any thing else in Rev. xx.? But if it is that in Rev. xx., then Lightfoot, Usher, &c., may be correct in their opinion that the symbolical binding of the Devil, under the symbol of the great red Dragon, is past. I cannot reconcile the entire account of the events to occur at the beginning and during the thousand years with this view; but still if the opinion be correct that the Dragon in Rev. xii. is a despotic earthly government, I see not how it can be any thing else in Rev. xx. If you can, please give me your friendly hand, and help me out of the difficulty."

REPLY.

In relation to the Dragon of Rev. xii. and Rev. xx. I can simply offer a few remarks in further elucidation of the views given in my Discourses. The great red Dragon of chap. xii. is undoubtedly the symbolic representation of the rulers of this world in their organized governments, the political embodiment of the old serpent—the Devil and Satan. It is not a symbol of

Pagan Rome, though it includes the Roman Empire, both Pagan and Papal, as one of its heads—the sixth, which was in power when John saw the vision. The seven heads are enumerated on page 258 of the Discourses. The seventh head, revived, is now in existence.

The Dragon of chapter xx. is the old serpent, the Devil and Satan, without the political embodiment through which he had previously worked. And this is in accordance with the state of things as developed in the progress of the visons. While the worldly powers were in existence, and Satan worked through them, it was proper, and in accordance with analogy, to exhibit him in that embodiment; and therefore the great red Dragon with his seven heads and ten horns, being the symbol or representative of that embodiment, is called the Devil and Satan—bears the name of the evil one who fills it with his spirit and who works by its means. But in chap. xix. we have a representation of the complete overthrow of the kings of the earth and their armies, and consequently of all worldly rule and government, and hence the destruction of the political embodiment through which Satan had worked. It would, then, be incongruous to represent him in chap. xx. as still possessing that embodiment. Hence, he is there simply spoken of as the Dragon, that old serpent which IS the Devil and Satan, from whom the political embodiment of chap. xii. had taken its name. Observe, that the great red Dragon of chap. xii. is only "*called* the Devil and Satan," but the Dragon of chap. xx. "IS the Devil and Satan."

The Roman Empire, or sixth head of the great red Dragon, fell when Napoleon Bonaparte compelled the Emperor of Germany, after the battle of Austerlitz, to *renounce* the title of Emperor of the Holy Roman Em-

pire; and then the seventh head, or Napoleonic French Empire, rose up and began its course. This, according to the prophecy, was to continue a short space, which it did until the abdication of Napoleon; then it ceased for a time, and the powers of Europe decreed that it should never rise again: but we see that, in fulfillment of prophecy, it again appears as the seventh head revived under Louis Napoleon, while at the same time it presents all the features of a distinct or eighth head; and this, according to the vision, is to be the last form of it. This eighth head continues unto the end of this dispensation, for it goeth into perdition, as represented in Revelation xix. 20. And thence the political embodiment of the Devil shall no more have place on the earth.

In chap. xx., then, Satan is represented by the Dragon without the heads and horns; and as the Dragon is taken and cast into the bottomless pit, and confined there for a thousand years, so, during the Millennium, the workings of Satan will be restrained and confined to the hearts of the wicked; and there will be allowed no open development of wickedness—no political organization of worldly rulers in opposition to Christ. The bottomless pit is a symbol of hidden fraud and wickedness. To this pit Satan will be restrained during the Millennium. But after the thousand years are ended, he will be suffered to make an effort to organize the evil disposed into a grand conspiracy to overthrow Christ's Kingdom, and again revive the worldly rule and government. This effort will be unsuccessful, and will be terminated by fiery consumption of all the conspirators, and be succeeded by a new phase of the Kingdom of Heaven.

SECOND LETTER FROM J. W. RUTLEDGE.

"Your remarks in reference to the Dragon are perhaps correct. I incline to the view you present. Still, however, Bush, or any one advocating the view he takes, would not regard them as conclusive, for the following reason. The Dragon is evidently spoken of in some passages of Scripture, without the mention of color, head, horns, or tail, as representing tyrannical human governments. As in Ezek. xxix. 3, Pharaoh is called "the great dragon that lieth in the midst of his rivers." So, in Isa. li. 9, the same oppressive power seems referred to as the dragon, and no account of color, &c. Also, Jer. li. 34, represents Nebuchadnezzar or the Chaldean monarchy as a dragon, without any other peculiarity mentioned, as in Rev. xii., to distinguish it as a tyrannical political government worked by the Devil. Then, I reckon, they would not readily admit that the mere omission of the words *red, heads, horns,* and *called* in Rev. xx., as used in Rev. xii., was conclusive evidence that in Rev. xx. the Devil, without human governments, was brought to view, while in Rev. xii. the Devil, as operating in those governments, is presented. The word "*called,*" it will likely be thought, generally imports that the thing said to be called thus and so, generally is what it is called. Babel means confusion; therefore, the city and tower that the children of men builded was called Babel. Gen. xi. 9. Paul was called an apostle, I suppose means he was an apostle. The Christians at Rome were called saints, and I suppose it is meant they were such.

"Still, I have no inclination to believe the view advocated by Bush. I positively disbelieve it. I believe the thousand years of Rev. xx. are not past, but still

future. I believe, as you do, and as did Bishop Newton, that the first resurrection is a real, literal resurrection, and yet to come. And it looks to me at least plausible that Napoleon Bonaparte was the seventh head of the Dragon, the seventh great political despotism in which the Devil worked; and that the present French emperor is the same head revived, which was, then was not, and now is again, and hence is the eighth. He is the seventh, because he is the French imperial power revived; he is the eighth, because he is a new government established, and not a mere continuance of his uncle's; but still I would like a fuller elucidation of the matter, and the objections I have stated more fully met."

REPLY.

In replying to your last, I would first call your attention to the distinction between a metaphor and a symbol. A metaphor is a mere figure of speech, in which the agent, object, quality, or act is said to be that to which it bears some resemblance, as "Judah is a lion's whelp." A symbol is a representation of agents, acts, or events, on a principle of analogy, by other agents, acts, or events, usually from some other department, exhibited to the view, or seen in vision; as Ezekiel's pantomime of the siege on a tile, Ezek. iv., and Daniel's vision of the four beasts, Dan. vii. In the metaphorical use of persons and things, they are employed, like all other figures, merely for illustration of the subject of discourse, and the resemblance is found in their *general* nature and characteristics; but the symbolic use is to represent the subject itself, and the analogy is found in the *specific* nature and character of each particular symbol. In the use of the metaphor, it can be said of any worldly ruler,

he is a dragon, because of the general resemblance. But in representing any particular ruler or combination of rulers, it would be necessary to construct the symbol so as to exhibit the peculiar characteristics belonging to the subject to be represented. The metaphorical illustration in Ezek. xxix. 3, and Isa. li. 9, and the simile, Jer. li. 34, cannot be legitimately adduced as an objection to my view, because there the natural dragon is referred to; while in Rev. xii. the Dragon is a symbol, constructed for the occasion, to represent a combination of successive rulers, having as many heads as there were empires, and as many horns as there were kingdoms to be represented; and in Rev. xx. the devil is represented by the symbol of a dragon without the extraordinary traits which represented the political embodiment in Rev. xii., because at the time of the latter vision that political embodiment did not exist. While the political embodiment existed, we find these characteristics invariably employed in all the symbols intended to represent it; as in the Dragon of Rev. xii., the wild beast from the sea, Rev. xiii., and the scarlet-colored beast from the abyss, Rev. xvii. And had the dragon of chapter xx. been intended to represent the same political combination of worldly rulers, it would doubtless have been described as possessing those characteristics. But inasmuch as we find that the worldly rulers represented by the beast from the abyss, the last form of that political embodiment, were, in their war with the Lamb, Rev. xix., completely overthrown and destroyed, there remained no such political embodiment through which the Devil could any longer work, and it would therefore have been incongruous to have given such a representation. The political instrument having been destroyed, nothing remained but to bind the Devil himself; and

hence he is represented by a dragon, simply without the characteristics denoting the worldly rulers.

Again, I could cite many passages in which the term "*called*" does not import that the thing said to be called thus and so is what it is called; but that is unnecessary. Any one, with the help of a concordance, may satisfy his mind on that point. But that the use of the phrase "called the Devil and Satan," as applied to the Dragon of Rev. xii., intimates merely that it was so called because of his connection with it, and that it is not the Devil himself, is sustained by the use of the term in Rev. xi. 8, where a symbolic city is said to be spiritually "called Sodom and Egypt," though it was neither Sodom nor Egypt, and certainly could not be both. And also its use, Rev. viii. 11, where a symbolic star is called Wormwood because it made the waters bitter, though it could not be wormwood. These cases are analogous, and clearly sustain my view. Even one of the cases you have cited is in point, and substantiates the distinction I have made; for the tower which the postdiluvians builded was not itself confusion, but was only so called because there the Lord confounded the language of the builders.

PROFESSOR BUSH'S THEORY.

I have room merely to note a few of the glaring inconsistencies and crude absurdities of Professor Bush's Theory. *Treatise on the Millennium: New York*, 1832.

First. He gives various interpretations of the Dragon. According to his "sublimated conception of the spiritual mysteries of revelation," the Dragon is 1. "*A standing symbol of Paganism*"—"*Paganism personified*"—"*Paganism;*" "including the two-fold idea of *despotic government* and *false religion.*" pp. 93, 146, 170. 2. Represents "*the seed of the serpent under a peculiar aspect,*" and is "*identical with the Devil,*" "*a symbolical personification of the collective body of the serpent's seed,*" "*the symbolical title of a vast society of wicked men;*" "The GREAT DRAGON, *alias* the OLD SERPENT, *alias* THE DEVIL, *alias* SATAN." pp. 90, 91. 3. "Has a more special reference to the PERSON of the *Pagan Roman Emperors,*" "and in the *Pagan Roman Empire* stood forth in the *full maturity of his age.*" pp. 117, 93. 4. "The symbolical import is that of a *vast system of civil and religious oppression,* perpetuated through a long course of years, *embodied* in *the Roman Empire.*" p. 103. 5. "Is the *personified spirit of civil oppression* and *idolatrous delusion combined.*" p. 119. 6. The *mystic emblem of despotism and idolatry united.*" p. 144.

Second. He regards the binding of the Dragon as "the suppression of Paganism," and "as commencing about the time of the rise of the beast, and nearly coinciding with the first thousand years of his reign." p. 147.

But was "*despotic government and false religion*" then bound or suppressed? Was "*the seed of the serpent*" then suppressed? Was "*the vast society of wicked men*" then suppressed? Was "*the old serpent the Devil*" then suppressed? Was the *person of the Pagan Roman emperors* then suppressed? Was the "*Roman Empire*" then suppressed? Was the *spirit of civil oppression and idolatrous delusion* then suppressed? The answer must be in the negative. Not one of all these "sublimated conceptions" of the Professor was realized.

Third. He represents the wild beast from the sea as "the same Roman Empire metamorphosed into a nominally Christian dominion," p. 130—"a kind of symbolical transmigration, in which the Dragon becomes the actuating spirit of another scarcely less baneful power,"—"a stratagem redolent of the serpent, and instinct with the profoundest policies of hell." p. 129.

Fourth. He represents the Millennium as actually synchronizing with the first thousand years of the beast —the most calamitous period of the Church's annals. p. 147.

But since he represents the Dragon as the actuating spirit of the beast, as giving the beast "his power and throne and great authority," p. 130, how can the Dragon be bound or suppressed while the beast reigns? According to the Professor's showing, nothing was suppressed but the abstract idea of Paganism; while every thing understood as indicated by the term was as rampant and free as ever. The name only was changed. As the Professor says, the Dragon, "finding the Roman world become Christian, he determines to become Christian too, and under the name and semblance of Christianity to uproot the very life and being of that divine religion from the earth." p. 129. In

short, Prof. Bush himself shows that the Dragon was not bound during the period which he has designated as the Millennium, but had only "changed the mode of his warfare," p. 129, and became "the actuating spirit" in the wild beast from the sea, who is the "commissioned organ and agent of the prime originator of moral and political ill to the nations of Christendom," p. 130; yea, "his portentous substitute" of his own "*getting up* and sending forth." p. 130.

I might also notice the incongruities of his interpretations respecting the Millennial thrones and their occupants, the souls (persons) of the martyrs, and their living and reigning with Christ, &c., but my space will not now permit.

Professor Bush errs, first, in placing the events of chapter xx. back in their chronological order, and, second, in confounding the Gog of Ezekiel with the Gog and Magog of John. Growing out of these mistakes is the doctrine that the Millennium is past already; and that the apostles, martyrs, and saints of old derived their consolation from a deception permitted, yea, designed, by the Almighty to amuse them amid their sufferings with anticipations of "a glorious reward, such as their rude and simple but honest minds saw disclosed in the letter of their Scriptures," p. 50, but which was never to be realized.

According to Professor Bush, "the literal and palpable representations" of revelation, which men of honest minds "would naturally be most prone to imbibe, and such, too, as were best suited to their exigencies," are fallacious. And only his "sublimated conceptions of its spiritual mysteries" are to be relied upon. With all due deference to his learning and ability, however, we prefer the faith of the apostles and martyrs to the faith of Professor Bush.

THE SHEEP AND THE GOATS.—Matt. xxv. 31-46.

OR, THE JUDGMENT OF THE NATIONS AT THE SECOND STAGE OF CHRIST'S COMING.

This, if it be a parable, is only one of illustration. With the exception of the comparison in respect to the division of the nations into two classes, by the shepherd's dividing between the sheep and the goats, every thing is in the style of prophetic inspiration.

All admit this coming to refer to Christ's second advent. It is the same coming he himself predicted when on trial before the high priest: "Hereafter shall ye see the Son of man coming in the clouds of heaven with power and great glory."

That his saints shall then come with him, as is shown in Zech. xiv. 5 and Col. iii. 4, determines the time of this event to be subsequent to the first resurrection and the translation of the saints; for they must previously have been caught up to meet him in the air that they may come with him.

When Christ ascended into heaven he sat down with the Father on his throne. When he comes again he will sit on his own throne. Saints cannot sit with him on the Father's throne in the unapproachable light. They are not to be associated with the Father as Christ is in the supreme government of the Universe. But they will sit with Christ on his throne: they will be associated with him in the government of this world.

The gathering of all nations before him, and his dividing them into two classes, may be fulfilled in those who shall be literally gathered together against Jerusalem in that day, Zech. xiv. 1; for the term "all nations" is employed to designate them in most of the

prophecies respecting that event. And the fact that a portion of those nations will be left or spared to be subjects of the Kingdom, is mentioned both by Ezekiel and Zechariah, showing that there will be a division made between them—that, for some just cause, some of them will be cut off and others will be spared.

But this gathering may have a more extended application to all the nations then living on the earth; some of whom, on account of their rebellion and wickedness, will be destroyed from the earth by the judgments of God, and the others will be spared because of their submission and obedience. During a period of forty years, or more, after Christ and his saints shall be manifested and descend to the earth, the conquest and subjection of the nations will be effected, and the Davidic type of the Kingdom will be fulfilled; and during that time this gathering and separating may be going on, for the process is not limited to any specific time.

The comparison of the separating of sheep from goats, indicates that the Lord will discriminate with perfect accuracy between the two classes of persons spoken of. He will not be liable to make any mistake. He will know with absolute certainty who have, and who have not obeyed the law of the dispensation; and who should be, and who should not be the subjects of his Millennial Kingdom.

The righteous of that dispensation, which will intervene between the first resurrection and the Millennium, shall inherit the Kingdom as its subjects, and shall dwell under the government of Christ and his saints in a condition of peace and happiness. Blessed, indeed, will they be in that condition, sitting every man under his vine and under his fig-tree, enjoying all the blessings of Providence in the richest profusion.

The wicked of that dispensation, condemned on ac-

count of their disobedience to its laws, will be cut off either by the judgments of that day, and excluded from the privilege of becoming the subjects of the kingdom, or else consigned to the punishment of their sins, which is represented in the Apocalypse by the lake of fire called the second death. The Scriptures show that great numbers of the wicked at that time will be cut off by severe judgments; but it appears also that there will be some, chiefly the civil and ecclesiastical rulers, symbolized by the beast and the false prophet in Rev. xix. 20, who will be taken alive, that is, will not be cut off or slain, but will be cast into the lake of fire which burneth with brimstone; *i. e.*, they will be immediately consigned to the punishment represented by that lake of fire. And this is, I think, the everlasting fire prepared for the Devil and his angels.

The powers or rulers symbolized by the beast and the false prophet, seem to be the same persons who are in this place denominated the goats; and they are cast alive into that fire, or suffer that punishment prepared or designed for the first transgressors. They are subjected to this punishment at the commencement of the Millennial Kingdom; but the Devil and his angels, for whom it was originally designed, as they were the first transgressors, will not be cast into it or subjected to it until after the Millennium, and, indeed, not until after the little season shall have expired for which he is to be loosed from his prison, and go forth to deceive the nations after the Millennium. It is a punishment prepared for him and his angels, but into which he does not go until afterward. This expression coincides so well with the Apocalyptical representations, that there can be no doubt of the identity of the goats in this place with the beast and false prophet of Rev. xix. 20.

The word rendered everlasting and eternal is an

adjective, formed from αιον, *age* or *dispensation*—thus, αιονιων, and means *dispensational* or *during an age, extending through an age.* Everlasting punishment, then, signifies that the punishment will continue during the age or dispensation; and everlasting life or eternal life, in this connection, has the meaning of life continued through or during the age or dispensation. In both cases it refers to the Millennial age or dispensation, during which the one class will be thus punished, and the other class will live in peace and happiness. After which a change of the dispensation may bring about also a change in their condition.

To the punishment of the worldly rulers there is reference in Isa. xxiv. 21, 22. "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." And that this is to take place at his second coming is manifest from v. 23: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." His ancients are his saints of ancient times and of all preceding dispensations, who, having been raised and translated, shall come with him and participate in his reign. But at his coming he will first punish the wicked kings and rulers, and all who shall be found in willful, malicious hostility against him. And while many will be cut off by his judgments, the leaders in the war will be taken as prisoners, and punished for their sins during the Millennial age, and afterward visited for their good.

ENOCH'S PROPHECY.

EXTRACT FROM A LETTER TO H. C. DUGAN, IN REPLY TO ONE FROM HIM IN RELATION THERETO.

In regard to the book styled "Henoch" or "Henoch's Prophecy," there are several opinions. Dr. Macknight says that "It seems to have been forged on occasion of the mention made of Enoch's prophecy in the epistle of Jude, and was universally rejected as a manifest forgery."

Sherlock says of the statement in Jude: "It can by no means be proved that this is a quotation from that foolish book called 'Henoch's Prophecy.'"

Dr. Barnes says: "The source from whence Jude derived this passage respecting the prophecy of Enoch is unknown. There is no clear evidence that he quoted it from any book extant in his time. There is, indeed, now an apocryphal writing called the Book of Enoch, containing a prediction strongly resembling this; but there is no certain proof that it existed so early as the time of Jude."

Now, it was not the object of my book to determine the amount of credibility due to the Book of Enoch. My object was to explain and illustrate simply the prophecy of Enoch as contained in the Book of Jude. It could not be expected that I should take up and settle every collateral question which might arise. It did not belong to my subject. It would have diverted attention from the great scheme of Redemption I was endeavoring to develop from the prophecies.

As it respects the name of Enoch's son Methusalah, I derive it from MAETH, *death*, and SHA-LACH, *he shall send;* and, as I think, properly rendered, "*At his death*

he shall send it." The fact that names were generally given to celebrate some event, or denote some expectation, warrants the hypothesis I have advanced. It is given, however, only suppositively, and not positively.

THE SIXTH HEAD.

Since the publication of my Discourses on Prophecy, I have discovered an error into which I had fallen respecting the deadly wound of the sixth head of the wild beast from the sea. On page 256 I have interpreted it of the overthrow of the Pagan party by Constantine, &c. I am now satisfied that this was an error. The sixth head represents the Roman Empire, and that was not overthrown by the fall of the pagan party. Nor could it be affected by the change of the established religion. A wound unto death can only represent the subversion of the Empire itself. And this took place in A. D. 476, when Odoacer overthrew the empire, and caused himself to be proclaimed King of Italy. This was a wound unto death. The Empire was defunct. But this death wound was healed again, and life was restored to the sixth head when Charlemagne was crowned Emperor of Rome. Then the Roman Empire was revived, and continued in a line of princes bearing the title of Emperor of Rome, until Napoleon Bonaparte, after the battle of Austerlitz, compelled the Emperor of Austria to relinquish it; and the sixth head came to an end.

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THE END.

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